

Vol. XII.

MARCH, 1916.

No. 3

(行發日一回一月每) 可認物便郵種三第日八月七年八十三治明
(行發日一月三年五正大)

THE KOREA MISSION FIELD



KOREAN KEWPEES.

SEE PAGE 83.

SEOUL

KOREA

THE KOREA MISSION FIELD

A MONTHLY MAGAZINE.

PUBLISHED AT SEOUL in the interest of all the Evangelical Missions in Korea.

EDITOR.—Rev. ALLEN F. DECAMP.

BUSINESS MANAGER.—Mr. GERALD BONWICK, the Tract House, Seoul.

ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cent. gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

If preferred, Subscriptions may also be sent to any of the following:—

IN AMERICA.

Dr. F. M. NORTH, 150 Fifth Ave., New York. Rev. J. E. McCULLOCH, 422 Park Ave, Nashville, Tenn. Mr. D. H. DAY, 156 Fifth Ave., New York. Rev. ERNEST HALL 920 Sacramento St., San Francisco, Cal.

IN GREAT BRITAIN.

Mrs. S. BONWICK, 28 Weston Park, Crouch End, London, England.

SINGLE COPIES 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING CO., LTD., Kobe, Japan.

CONTENTS.

Editorial Pages	63
The Korean's view of God	Rev. Jas. S. Gale, D.D. 66
Abstract of address of the Korean Missionary to Shantung .....	..... Rev. Wm. C. Kerr. 71
What we can learn from our Korean wards	John J. Johns. 74
Itinerating Accessories.	
I. "Shanks Mare"	Rev. W. E. Smith. 77
A Letter of Thanks.....	R. M. Wilson, M.D. 79

THINGS KOREAN.

I. Seeing Korea	Rev. Nathaniel D. Chew. 81
II. Korean Kewpees	Rev. C. T. Collyer. 83
III. A Converted Archery Pavilion	Rev. F. S. Miller. 86
IV. Folk lore; Fiercer than a Tiger, A Nursery Tale .....	..... Korea Review. 86
Notes and Personals	88

THE KOREA MISSION FIELD

VOL. XII.

MARCH, 1916.

No. 3.

EDITORIAL PAGES.

NO STEPS BACKWARD.

Dr. Arthur Judson Brown, secretary of the foreign mission board of the Presbyterian Church, has issued a pamphlet that gives many reasons why there should be no retrenchment in foreign mission work. We dare not retrench, says Dr. Brown, and here are some of the reasons he gives: "Because the work has been built up through a long series of years and cannot be hurriedly adjusted to temporary conditions in America. Because missionaries have been sent out by the church for life and cannot be discharged as a merchant can discharge a clerk. Because it would be a waste to dismiss highly trained and carefully selected men who have been transported at heavy cost to the other side of the world, and who have been maintained for years while studying the language and learning the customs of the people. Because if we recalled these missionaries it would cost as much to bring them and their families home as it will to maintain them there till the time of stress has passed. Because as a result of many years of toil our mission work has attained a momentum that would make retrenchment a disaster from which it could not recover for years. Because the European war has involved the boards in extraordinary expenditures which must be met, increasing the cost of hospital supplies, money exchange, travel and prices of staple commodities. Because the church should emulate the example of Christians of former days, who in war times and times of panic made extraordinary efforts and noble sacrifices. Because world conditions precipitated by the war summon the Church to make its message to men everywhere more compelling, thus making Christianity a more vital force. Because foreign missions are the antithesis of war, standing for everything in the relations of different peoples that would make war between them impossible, for the missionary enterprise stands for world brotherhood, and therefore for world peace. Because of the opportunity in non-Christian lands for which the Church has long hoped and prayed and toiled, and to which devoted pioneer missionaries consecrated their lives, and saw afar by faith, has now come."

CHRISTIAN WORK.

THE CHURCH MILITANT,—AN ADEQUATE MOTIVE A
sine qua non.

VII.

Probably no man more than Woodrow Wilson, President of the United States, has needed the prayers of God's people during the past year and possibly no one has been more richly dowered therewith.

Though hard bestead and weary, with remarkable success he has laid and steered his course "between the Devil and the deep sea." This is best illustrated just now in the matter of "preparedness." His recommendations to Congress for an increase in the army and navy of the United States is far below what the militarists claim to be necessary and considerably above what the pacifists deem adequate.

There are two kinds of "preparedness" which may be characterized as military munitions and manhood munitions preparedness and these are exclusive the one of the other. As true manly citizenship is wanting the military forces must be increased and *vice versa*.

Nearly ten years ago the war fleet of the United States made the tour of the world. When that fleet reached Santa Cruz, in California, the contiguous region was in excited ferment and everybody who was able hastened to the coast to view and to inspect the vessels. At that time the writer was in pastoral charge of two small churches in the Santa Cruz mountains in California. In the parish was a flourishing literary society which met once a month to listen to a lecture, to music or to a debate. After the departure of the "war fleet" a debate was arranged with the subject, "Resolved that the war fleet of the United States should be consigned to the scrap heap or sunk to the bottom of the sea." The announcement of this debate to occur in the near future excited intense and general interest and some mockery, for nine tenths of the community believed the idea savored of the wildest folly. Well, the debate came off before a crowded house at the time appointed and elicited the closest attention. The committee to decide on the merits of the debate, at its conclusion, retired for conference. Its half dozen members, being all in favor of *not* sinking the fleet, required about fifteen minutes to pull themselves together and get upon their feet, which having been done the chairman appeared and stated, "We wish it distinctly understood that no member of your committee believes that the war fleet would better be sunk, nevertheless we are in honor bound to declare that the merit of the argument makes for the side of the *affirmative* whose contention is that this fleet of the United States ought at once to be destroyed." We may add that almost all the audience acquiesced in the justness of the verdict rendered by their committee, though most of them held, just as strongly, as before, to the belief that ruination would certainly follow such procedure. They were simply nonplussed, mystified and incapable of understanding the paradoxical situation! All becomes clear when we consider that an *adequate motive* alone could justify the destruction of the fleet. If the United States believes first and foremost in money and material power and influence to be used selfishly for themselves, then fleets and armies are indispensable; but if more than in these things it believes in God and His righteousness as illustrated by our Pilgrim Fathers and the principles of human brotherhood and the divine Fatherhood imbedded in the Declaration of Independence and the constitution of the United States, then the sooner the war fleet is dispensed with the better for the United States and for the world!

Not long ago, in conversation with a professional soldier, we presented

the view of the uselessness of the war navy of the United States. To this he replied with emphasis, "Why, without our navy the United States would forthwith be chewed up!" To my question "By what nations?" he named two. I replied that a few years ago there was a failure of crops and a famine in one of the nations named. Suppose that the United States, in a nice way, had presented to the suffering nation a million dollars toward relief. Suppose, I added, that the following year the United States, still in a nice way, as a rich brother might do, presented another million dollars to this same poor nation to build and equip a university, attaching no conditions or drawbacks to the gift..... "Oh" interrupted my listener "no nation treated in such fashion could ever do us any harm!" "Then," I added, "since these two millions of dollars which disarmed a dangerous nation by the manifestation of good-will aggregated only about one seventh of the cost of a single dreadnought we could make large money as a nation by continuing thus to disarm irritated nations by making them friendly, at a fourth of the cost of the enlargement and upkeep of the war fleet, to say nothing of escaping the horrors of war. The listening soldier quietly and fully acquiesced in the conclusion which I had presented. If the United States were adequately equipped with international good-will *then* it could safely sink its war fleet and proceed to decrease its army to the minimum requisite for internal police functions.

Thus only is
Church Union
desirable.

It is very desirable, we think, that the vital organic unity of the Church of Jesus Christ, thro union of the denominations of Christians should be presented to the world; in order that, as Christ put it, "the world may believe that Thou didst send Me." Some leading Christians, but we believe they are comparatively few, think that Church Union is undesirable because the "denominations" of Christendom are a part of the divine order having been inspired by the Spirit of God! On the other hand the vast majority of those who disbelieve in Church Union do so because they believe it impossible of realization in any desirable fashion. They tell us that the Roman and the Greek branches of the Christian Church are in such large numerical preponderance, that if union were effected they would control the situation and drag down all others to the level of their life and efficiency. They further tell us that if Protestant Christendom should unite into one church it would probably retrograde steadily into the mechanical organization which characterizes the Roman Catholic body. These fears would doubtless be realized if a union of Protestant denominations was effected with no larger modicum of Hope and Faith and Love than at present characterizes them. But if the *sin of schism* were realized and repented of, so that Christians throughout the world turned to Christ with abandonment (which is the only real way) "counting all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for Whom I have suffered the loss of all things and do count them as dung that I may win Christ and be found in Him—" in such conditions Church Union would be unpreventable, for the denominations and branches of the church would flow together as inevitably and naturally as do two drops of water

when they touch. The love of Christ would constrain us to touch each other vitally and henceforth we would live together because "in Him." As Paul puts it "not unto ourselves but unto Him Who loved us and gave Himself for us." Then, with a greater than the abandon of the armies of Europe, the united Church, inspired and led by the Holy Spirit, would lift up Him who declared, "I if I be lifted up from the earth will draw all men unto Me."

THE KOREAN'S VIEW OF GOD.

How far has the immanence of God been an appreciated fact in the lives of the Korean people? Is He the greatest force to be reckoned with? Does He have a near and vital relationship with life's affairs? Has He ways of communicating His thought? Is He a great and awful being only, or does He also have the kind heart and tender feelings of a father?

These are questions that arise in the mind of anyone interested in the Korean, especially the missionary who needs most of all, if he would know him sympathetically, to enter into the world of his spiritual experiences. It must have some bearing on the matter of bringing Christianity to his attention, and certainly on our knowledge of his real religious attitude.

Korea has been said by more than one to be a land without any religion, and the statement would seem to be correct. It is due to the fact that she has few fixed dogmas that rule her spiritual world, but dogma does not always represent the highest and purest kind of faith. While without a definitely clear cut religion, she has never been without a deep rooted conviction that God lives, and that He is ever near.

The writer in this short contribution does not expect to answer fully the questions asked, but rather to give a few quotations and jottings that more or less bear upon them, and that are universal expressions of the Korean soul.

If we put aside the traditions of Tan-goon, not yet fully investigated, we find that Korea received her first revelation of God about the time of Samuel the prophet. It came from China, the announcement of a great Creator, Who sits high in the heavens, untouched by earth's frailties, sin, change, or decay. He was the God of the Chow Dynasty with Whom kings Mun and Moo, their contemporary Keui-ja, and later Confucius were all in touch, and His memory Korea has preserved and enlarged upon during the centuries that have gone by.

As God was ever present to the true Hebrew and was spoken of and addressed by a wide variety of names, so it has been with the Korean. For as the Hebrew wrote *El*, *Elohim*, *Eloah*, *El-Shadday*, *Jehovah*, etc. expressive of His different attributes and relationships, and yet all pointing to the same God; so the Korean has used many names that point to the same Spirit, infinite, eternal and unchangeable, Who, though He

dwells out of sight of the eye, controls all the doings of the earth. Some of these names are *Hananim* and *Ch'un*—the One Great One, *Sang-je*—the Supreme Ruler, *Sin-myung*—the All Seeing God, *Tai-chu-jai*—the Master, *Ch'un-koon*—Divine King, *Ch'un-kong*—Celestial Artificer, *Ok-whang*—the Prince of Perfection, *Cho-wha-ong*—the Creator and *Sin*—the Spirit.

He is evidently the God that Balaam knew, the God of Cornelius ; of Epictetus ; of Marcus Aurelius ; of Romans, Chapter One. They have talked of Him, feared Him, longed to please Him, trembled before Him and trusted in Him. In the multitude of Korean writers that have been so long buried from sight one finds abundant proof of this. The immanence of God, who rules the world, who gives the blessings of the seasons, and yet holds in His hand the thunderbolts of judgment is much more evident than in many literary periods of the West.

From Korea's earliest ages there have been men like Seneca, who, though unilluminated by Christianity, were true seekers after God. As Tertullian, Lactantius and even St. Augustine himself quote Seneca's words with marked admiration, so those who read Korea's evidences of a like faith may well be inspired with a like regard.

Herewith are a number of quotations that speak for themselves. They are selected from over a hundred examples, spanning a period of nearly two thousand years. I shall give them according to their chronological order so that the reader may get a better appreciation of how this great name has continued throughout the ages.

22 A.D.

In the year 22 A.D. the King of Kokuryu launched an army against the King of Puyu but in the campaign he was worsted and found himself surrounded by a great force of the enemy. He was in dire straits, and food failed him, so he prayed to God, and God sent a great mist that completely enveloped both armies. By this means he made his escape.

196 A.D.

Teacher Paik-kyul wherever he went carried a harp with him. Whether it were joy or sorrow, anxiety or gladness the harp expressed it. At the New Year season when others were enjoying themselves his home alone was in the severest straits of poverty. When his wife complained of this the Teacher looked up to heaven sighed, and said, "Life and death are wrapped up in Destiny and riches and poverty are in the hands of God. What comes to us we cannot hinder ; likewise what goes from us we cannot detain. Why should we be anxious ?"

750 A.D.

When king Sun of Silla died the state council made Choo Wun his successor. Now Choo Wun's home was north of the capital (Kyung-joo) some 20 *li*. A great rain came on that cut off communication with the house of Choo. Then one of the Counsellors said, "The high office of kingship is not for us to decide, I wonder if this rain does not indicate

that God is unwilling to approve our choice." All felt as he did, and so Choo's name was dropped and a brother of the late king made ruler instead.

857 A.D.

In the 8th moon of autumn the king fell ill and in giving his last message said, "I have nothing more to long for. To finish and make an end is one of life's desires. Our days are fixed definitely by God, and so my going is according to His laws. You who remain have no need to mourn overmuch for me."

982 A.D.

Ch'oi Seung-no writes, "I pray that Your Majesty will do away with all useless sacrifices and prayers, and show instead a righteous life and a repentant spirit, with a soul offered up to God. If this be done, trouble will naturally take its departure, and blessings come down upon you."

1123 A.D.

Im Wan writes to the King.

"God can be approached by sincerity of heart alone, and not by any outward form. Sacrifice offers no fragrance to him, but a righteous life only."

1200 A.D.

Written by Yi Kyu-bo on the death of his little daughter.

"My little girl with face like shining snow,
So bright and wise, I never saw before.
At two she talked both sweet and clear,
Better than parrot's tongue was ever heard.
This year she had been four,
And learned her first wee lessons with the pen.
What shall I do, alas, since she is gone?
A flash of light she came and fled away,
A fledgling of the springtime she;
My little pigeon of this troubled nest.
I know of God and so can calmly wait,
But what will help the mother's tears to dry?
'Tis God Who gives us life.
'Tis God Who takes our life away.
We hang on turnings of His wheel of fate."

1352 A.D.

Pak Eui-joong wrote to king Kong-min, "Have regard to your behaviour day and night, serve God with reverence and work unselfishly for the good of the people. By such means you will shew a proper gratitude to the Most High for His appointment of you to this great office."

1389 A.D.

Cho Choon who built the walls of Seoul wrote to the last king of Koryu in Songdo, "My prayer is that Your Majesty will remember that God reads the heart as in a mirror. When you reward anyone think first if he is one whom God would reward; and when you punish, think first if he is one whom God would punish."

1547 A.D.

Kwun Pal, when 70 years of age, was arrested but he accepted his fate with happy countenance. A friend came, took him by the hand, broke down and cried, when Kwun Pal said, "Fie, man, I thought you were a hero. Why do you act thus? Life and death, blessing and sorrow are in the hands of God. It is for us to submit."

1600 A.D.

Kim Tuk-sung was seven times a magistrate but he saved no money and extracted none unjustly from the people. His friends reminded him jokingly about the destitution that lay ahead of him. "Don't be alarmed said he God will find some way to help me out."

1675 A.D.

Song Si-yul wrote, "He who bears tales that separate friends and cause strife is a bad man, and will be rewarded accordingly. I have seen it again and again through long years of experience. God, Who sees as in a mirror, will certainly punish."

These are but a few of the expressions that have been recorded. While these extracts might be regarded as somewhat meagre for one to attempt to draw a definition from, still the sum total of Korean sentiment regarding God might easily lead me to write, "God is a Spirit infinite, eternal, and unchangeable, in His being, wisdom power, holiness justice, goodness and truth."

Surely this preparation of the heart and understanding has had no little to do with the Korean's ready acceptance of the fuller light of the Gospel.

Let me close these illustrations by a quotation from a famous scholar, and a good and righteous man, Kang P'il-ho who lived from 1764 to 1846 A.D.

CONCERNING PRAYER TO GOD.

"Thou high exalted and glorious God dost condescend to dwell in the heart of man. When first created, all men received equally the divine light, the principles of the mind, and the emotions of the soul. These were the gifts of God. But man transgressed and went far astray, so that he was said to be dead. The difference between a saint and a sinner is that small departure, the fraction of a hair, that leads indefinitely away.

"Alas, oh man, why is it that thou hast destroyed and defiled thyself leaving the good way to enter steep and dangerous defiles. You have made the flesh your master and smothered out the truth. You have turned out to be ravenous birds and beasts, with only clothes to prove that you are men. Once life departs from virtue it becomes a fiery conflict with destruction as its end. The sins of the mouth and ears, the wicked spirit of the eyes, and the wandering thoughts, become diseases that envelop the whole nature. The fact that man wholly lacks virtue is due to his sins and transgressions that cover all. Thus have I destroyed the good gifts of God. I ought to be ashamed to face even the light that shines into my room. Only by humiliation can I hope once again to resume my broken converse with God.

"When troubles arise and dangers thicken then thoughts of repentance fill the soul. How long this body of mine has been immersed in evil. Let me be cleansed and never more transgress. Let me think of the Sages, how they burned sweet incense and worshipped the Most High. Let me recount the actions of the day, and tell them over at night to God. If I do so faithfully I shall have no shame, and by so doing a reform will truly be wrought. Tell me, my children, that you will resolve to do this. A single fault cuts us off with a heart grieved and pained by its offence. I admit it is hard to give up old habits, and yet a brave and valiant with spirit we must rise above them.

"With the heart fully in control take your place before God, and put away all wandering thoughts. Religion is to be found here and nowhere else, and virtue can be discovered only in the heart. Work hard during the day, and at night guard your thoughts with reverence and fear, lest you run counter to God's will and cast away your opportunity. In the middle of the night rise up with reverence and fear, and with a heart emptied of all selfish desire, with hands joined and dress decently arranged, burn your incense. If you do otherwise than I thus indicate can you expect to be blessed of God? My dear children think well over these things. If you truly search with all the heart, God will answer your desires, and will honour you in ways you know not. Do not lose heart or grow weary. As I write this, I myself make new resolves. Great God thou art the light!"

JAMES S. GALE.

NOTE.

The address of which an abstract is here given was delivered before the General Assembly of the Presbyterian Church in Korea at its meeting in Chunju last September and afterwards in the leading Presbyterian churches throughout the country. The speaker was Rev. Kim Yung Hoon, a member of the Mission which the Korean Church sent to Shantung, China, in 1912. At that time Rev. Pak Tai Ro, of Chairyung, went by himself to break the way, and the following year he led to Laiyang a party consisting of his own family and Rev. Sa Pyung Soon of

Pyongyang and Rev. Kim Yung Hoon of Syenchun and their families. Other individual workers have been sent to China, but ordinarily for work among the immigrant Koreans. Even when they went to the Chinese themselves, it was not as an organized Mission. Now a start has been made in the movement to have the Orient evangelized by Orientals.

W. C. K.

ABSTRACT OF THE ADDRESS OF THE KOREAN MISSIONARY TO SHANTUNG.

It is a year since the three missionaries of the Presbyterian Church in Korea with their families made the trip to their appointed field of labor in Shantung, China. The Presbytery in that province had assigned them to work in the city of Liaoyang and to have charge of the country for ten miles in each direction. Mr. Pak had been on the ground before, but for the rest of the party it was the first trip. The trip on the steamer was very stormy and the whole party was laid prostrate for a number of days. The new clothes which they had provided for the trip were a sorry sight by the time they were able to land in Chefoo. But they received a great deal of comfort when a Chinese boarded the steamer and addressed them in their own language, saying that he had been an attendant at Central Church in Pyongyang for a number of years, and that he had been waiting for their arrival. He escorted them thru the throng of people around the docks, hurrying them along in rickshas so that they might escape the abuse which was being offered to them all too freely. When they had reached the section of the city in which the American missionaries live they were met by a Chinese gentleman who turned out to be the President of the Y.M.C.A., and who offered them the use of his home, saying that he had to acknowledge with shame that the young Korean Church had gotten the start of the older Chinese Church. There they stopped for a few days, conferred with the local missionaries, and decided to start directly for their field of labor rather than go to the meeting of Presbytery which was soon to be held in another place, and which they were not in condition to attend considering their lack of knowledge of the language and their weakened condition after the hard sea voyage.

But they were not thru with seasick experiences, for they had no other way to make the 80 mile trip to Liaoyang than in the Chinese *shansi*, a palanquin swung between and above two mules. The women and children had hardly been put into these conveyances until they began to bewail their fate at being put back in that unhappy condition again. So the day passed, and when evening came they expected relief in being able to pass a quiet night in an inn. But the Chinese inn was different from anything they had seen before, and when they opened the door to

go in, it seemed as tho they were entering a furnace, the smoke was so dense. At first the women and children were so tired that they were glad enough to go into even such a place, but it was not long before the children began to bewail their lot again, and the thoughts of the women turned toward the homes which they had left and where they had never experienced such treatment as this.

There was an end to even that journey, and at last they arrived at their destination. There surely they would find a little rest, for there was a Chinese evangelist at the place and he would see to their comfort. But on their arrival he came out at the first call, took one look at them and then went off not to be seen again. What was the reason for such treatment, whether it was jealousy at the prospect of losing his position on the arrival of these new workers or not was hard to tell, but his abrupt departure left them at the mercies of the Chinese city at dusk, with only the Chinese teacher who had come with them to help them. The quarters which had been prepared for them were so limited that there was only one small room for each family, tho there were seven members in one of the families; the best rice they could buy was more like barley than anything which a Korean would have called rice, and their effort to borrow a few utensils met with such rebuffs that they had to set out immediately to buy such utensils as could be procured in the shops.

The Chinese is apt to be cowed by the influential and to be bullying toward the weak, and these people from the "little country" of Korea met with very little respectful treatment during their first few hours in the city. Sightseers pressed in, even to the inner quarters, and peered into everything without any show of shame. Any effort to get rid of them only resulted in a shower of abuse. When the missionaries learned more of the language they found out that one of the terms most commonly applied to them was "believers in the doctrine of the offspring of devils."

A visit to the magistrate resulted in a change of attitude on the part of the townspeople. The missionaries were received with great consideration and a promise of protection was given them. But what impressed the people was the return visit of the magistrate. To see the great official come in his four man chair, enter into the home of these despised people from the "little country" and partake of their hospitality made the crowd think that after all perhaps they had been hasty in their first judgment, and after that there was a marked change in the attitude. This call from the magistrate led to an invitation to take dinner at his home, and so an endless succession of occasions for the interchange of hospitalities might have followed with disastrous results to the slender purses of the missionaries, if they had not decided to call a halt, relying on the custom of their own land, and simply send him an expression of appreciation written out in the Chinese character.

This act not only satisfied the requirements of convention, but also led to another far reaching result. The writing was seen in the magistrate's office by the leading scholar of the country, an old man who had taught most of the young scholars in that district. He was greatly impressed with the ability of the Koreans to write Chinese so well, and

made a formal call upon them. They conversed thru writing, and that one of the missionaries who was doing the writing took occasion to preach a little to him. He was greatly incensed, but the reply was given that he was a very old man and so ought to know something of Christ before his death. He was somewhat mollified and remarked that in the fifty years of his residence there he had not wanted to pay any attention to the Western missionaries because they could not write characters beautifully as the Chinese were able to do and as these Koreans had now proved themselves able to do, but could only make scratches on paper. As the old man left he was given a copy of Mark with notes, and it was not long until he identified himself with the Christians. He told his former pupils of the wonderful writing of Chinese which this Korean was able to do, and before long the chapel was being besieged by men who wanted samples of this writing to take home and paste on the walls of their rooms. This was too good an opportunity to miss, and soon a large number of houses in the vicinity had Scripture verses pasted up where all might see them.

There are a number of hindrances to the growth of the church in China. One which acts in the case of the women is foot-binding, which is enough to keep the average woman from attending church even after she has become a Christian. The lack of an alphabet is another hindrance, and the utter and abject poverty of the people keeps them so concerned about their bodies that they have little energy left to trouble themselves about things of the spirit.

Among those who have already become Christians there are a number of matters which call for deep concern. Drinking is not interdicted even among elders and pastors. Work on the Sabbath is very common, many of the people even bringing their implements to church so that they will not have to take time to go back home for them after service. There is much lying among the Christians, and dependence on the missionary for food and clothing. The conditions of living are such that it is almost impossible to avoid dealing with the needs of a man's body before dealing with his soul. The Korean missionaries are determined to baptize no one who has not given up his former bad habits of life.

But there is also hope and promise in the situation. China is the home of love for teaching and doctrine. At the time of the Boxer rebellion the refusal of little girls and others to recant greatly impressed the populace. They listen to preaching better than in Korea, and it is a very simple matter to get an audience. Because of the reverence for Confucius everything in the nature of writing is treated with the greatest of respect, and tracts will not be carelessly thrown away, but carried home and carefully preserved, so that they will doubtless have their opportunity to present their silent witness. The very feeling of dependence is an element of hope; for a people which puts such dependence on idols may some day be led to put that same dependence on God.

Life for the Korean missionary in that city is not the easiest thing in the world. Living in their contracted quarters they had to endure a

temperature which ran up as high as 117 degrees in the summer. They have been subject to disease and have had no physician within call. There is no opportunity to school their children unless one of the men gives up his church work to do this. The courtyard is so small that the children cannot be kept under the eyes of their parents, and the result is that they run the street, fight, and learn the very dregs of the Chinese vocabulary. The women are so tied down to their work that they have had no chance at all to study the language, and in their isolation they are rapidly getting into a frame of mind which makes it doubtful whether they will want to return to the field of their husbands' labors when they have once tasted the joy of the fuilo year. Much as the workers would like to live the life of the Chinese it has proved utterly impossible, and the church will have to provide better support if the workers are to labor at the point of highest efficiency.

WM. C. KERR.

WHAT WE CAN LEARN FROM OUR KOREAN WARDS.

"I get so tired of these Koreans, sometimes, that I could just take a stick and go after em." This from the lips of a foreigner, but not from the lips of some imaginary, brutal mine-overseer; the words were spoken by a tired, nervously overwrought missionary's wife. We hope she did not mean it. We are sure she could only maintain and adhere to such a statement at peril of her soul.

Is there one of us who has not created for himself a mound, from which he glares down upon the racial weaknesses, the tantalizing foibles of the poor Koreans? One aggravating cause is the necessity of taking them into our homes, in the capacity of servants. And if no man is a hero to his valet, the converse is still more true. Clothed with authority and confronted by boundless opportunity, we wax sarcastic and grow discouraged at our hewers of wood and drawers of water who compete for the job but perform with such scant success.

However, as chief of sinners and contrite of heart, I propose to share the results of some mental ruminations anent the good qualities of our tormentors. There are more than one would imagine at first blush, but I shall confine myself to only three outstanding ones.

The first thing to learn from our Korean wards, is CLEANLINESS. "Help! Murder! Police!", you say. Yes, calm down brother, and pick up your spectacles, replace them and let's look at this soberly. I am not saying that we can learn *all* there is to know about cleanliness from them, but we can *learn*, and things of no mean value, either. Just forget our assumed cock-sureness concerning our national custom of attire, and let's try to discern what good there is in their system of dress and clothing. Our clothes, *e.g.*, particularly those of the men, never get

washed or pounded to a pulp at some river side, and then boiled in lye, bleached, and washed again. We wear our sack suits for two or five years without blinking an eye-lash. The Koreans of higher class have their clothes washed every week or so. That the majority of them do not adhere to this regularity is no fault of the system, but the fault of the individuals. Think what *we* could do with their system, and at the same time reflect upon the horribleness of their taking up our system, wearing black clothes for five years without washing.

I like no sight among humans better than a concourse of cleanly robed people. One of the soothing balms of Gilead to a six day Oriental irritation, is the Sunday morning congregation, resplendent in flowing robes of immaculate white. Crisp and brilliant are their garments, with here and there a splash of colour, coming to its own among the young women and the children. We have much to learn from such a sight. Much has been said concerning the hygienic value of white cloth. Black cloth will exclude the sunlight from the grass over which it is spread and will kill the vegetation. White cloth will do the opposite. Apply this fact to the garments with which we drape our Oriental and Occidental bodies and where is the advantage of comparison? This is something for us long-tailed, frock coated, black-robed Westerners to ponder upon with humbler awe.

The Koreans leave their shoes outside the doors, we take ours right on in with confident superiority, depositing countless microbes in the recesses of our ingrain carpets, laying ourselves open to disease and disaster. Common sense ought to compel us to soft-pedal much of our criticism of the natives, while this lusty infant lies at our door to make us blush with shame. Sad to relate, is the unfortunate influence and pernicious example of foreigners. The Korean pastors themselves have been contaminated and now walk right blithely into the pulpits with their shoes on, while down below, Korean bucks of modern tendencies follow suit with heedless regard of those who must sit upon their dirty foot-tracks. Fie upon us, who failing to learn, have even corrupted and perverted a clean and sensible custom, because we stubbornly refuse to take off our own shoes, even when going into their churches! Some indignant exceptions may rise to challenge my veracity, but I would there were more of them.

The second thing we can learn from the Koreans, is *politeness*. This will doubtless meet with a more favorable reception on the part of my readers, tho some will spring up with the oft asserted criticism, "it is only a thin veneer." This unfair gibe can be flung at any nation, or any tribe, for *some* politeness, the world over, is only a sorry imitation. Because there are more manifestations of politeness over here we confound this fact with *a posteriori* notions. There is little enough politeness of any kind, across the seas, and hence our mental aberration when we confront it in such wholesale quantities here.

I like the native salutations; their long drawn out inflections are pleasant to my ears. Not so to those of a man racing for a train, a deplorable pastime, without excuse. Compare our curt "Good-bye," or

a brief "So long," with their more sonorous, more musical and feeling phrases, such as "Go in peace," or "Go and come in peace"; also. "Have you rested peacefully under the grace of God, since last we met?" "Let us meet often in the future." Oh, of course, it takes time! But we err, if we begrudge the few moments so delightfully spent in the felicities of social intercourse, the amenities of life. They are the pearls that clasp together the common beads of humanity into one resplendent rosary.

Then there is the matter of controlling our tempers, in which they so clearly excel the Westerner. Some vainly prattle about this characteristic, which all must concede, seeking to discredit it by saying "But you ought to see a Korean when he *does* lose his temper." Just as if it were not a sight worth seeing should an American or German lose his temper. I have never seen such exhibitions of lost temper anywhere in Korea to match the brilliance, the terrificness, the ludicrousness of those witnessed in the street cars, the school-yards, the markets and other public places of America. Is there anybody who can make a bigger fool of himself, "when downright mad," than the author? Plenty of them, and they are not Koreans, but foreigners.

This calmness under provocation, this quietness when tempted to strike, is peculiar to the Orient and the mark of a Korean gentleman. It is their *sine qua non*. Without it, one is branded as a low down person, the fit companion for coolies and butchers and soldiers. The silent contempt with which a high-class Korean can view disaster is only equalled by the hearty laugh with which a Japanese is trained from childhood to release upon such occasions. Where do we come in, with our quick-to-resent, quick-to-scold and quick-to-complain natures? We are in the position of learners.

The third thing we can learn from the Koreans, is *religious simplicity*. It has often been said that the East will yet interpret anew to the West the Christianity of Christ. There is no doubt it, and already we can glean from their thought and practice glints of this. Simple in religious thought and simple in expression and still simpler in religious interpretation, who shall gainsay their message to us?

Take the one single instance of the way they endure long and tedious meetings as a matter of course. "Is it not Sunday? Have we not all day at our disposal? Is it not God's Word we are hearing from the pastor? Why rush us along, why criticize our pastor? It is God's food and one cannot eat too much spiritual victuals, can he?" Something of a poser, but not beyond refutation, tho' our conscience eggs us on to desist from trying it.

Take also the matter of confession of sins, as another example. They take the Scripture literally and rising in meeting confess the whole dirty collection of offenses before man and God. We are prone to think it is easy for *them*, viewing their promptness, regularity and wholesaleness. But from the angle of the pulpit, not so, for who among us has not seen the pale, fear-stricken face, the trembling limbs, the short breath, as the convicted sinner fought within his soul the issue of con-

fession or no-confession. To him it was confession or no forgiveness. How is it with us? We Occidentals seem to have strayed away from the original intention of Scriptures. We make it too easy for ourselves. During the last Christmas vacation all our mission stations, by prior compact, engaged for several days in Bible study and meetings for spiritual quickening. We were blessed, but we were robbed of a complete blessing because we failed to meet the conditions. We failed to stand up manfully and confess our wrongs one to another. We used the pronoun "we" and "us" with great dexterity, but where was the man who got up and smote his breast and made a clean and clear sweep of his sins, mentioning his creditors,—those he had wronged. This is what we lack, what we need. It would have enabled us to receive such a blessing as has not yet come. When this sincerity, this religious simplicity becomes a part of us, God will shake our hearts, so that from its branches will drop fruits of eternal spice; they will fill the lap of the surrounding heathen countryside and nourish their souls. Spiritual simplicity, faith in God's plain promises and literal obedience to his plain commands, are Korean virtues which we must imitate or lose out.

After all, is it not the old, old lesson, so hard to learn, that "Unless ye become as little children,"—become as those we are to lead and teach,—"ye cannot enter into the Kingdom of Heaven."

JOHN J. JOHNS.

ITINERATING ACCESSORIES.

"SHANKS MARE."

I keenly appreciate the tender consideration of the editor in giving me precedence in this series of articles as being handicapped by my subject and having to go on foot I should at least have the benefit of getting away first. It might be just as well to say at the start that I was not moved by any consideration of policy in adopting the peripatetic method, nor was it with a desire to complete my studies in philosophy that I made use of my feet to transport what brains I have to the country churches. I presume I began my itinerating activities on foot because the places first visited were adjacent to my home, requiring but little in the way of impedimenta, and having been always accustomed to walking it was the most natural thing—especially in a land where much of the transportation is done on men's backs. Then too when the distances were long, necessitating the use of a horse, I always felt so uncomfortable riding when my helper was walking, that we alternated; and where the distances were shorter, and in time they came to be comparatively short because of the increased number of the churches, it seemed hardly worth while to spend the extra amount when I enjoyed so little use of the animal. Besides, the unreliability of the men with whom the bargains had to be made, both as to time of departure and the financial terms, entailing much disappointment and waste of time and strength in needless argument; the careless-

ness of the mapu (horseman) along the way ; the probability of the horse being weak or bad tempered or more likely both ; taken together with the fact that seated on the top of such an animal loaded with a pack gave one about as much pleasure as one of the angels, about whom the schoolmen were wont to discourse, must have enjoyed dancing on the point of the needle, did not conduce to making that a desirable means of getting about.

In small villages, where the churches were mostly located, it was often difficult to find accommodations for so large a party, arrangements for which took time which could be used more advantageously in conferring on the work of the church. Probably the greatest objection was that it forbade, to a large extent, the close intercourse along the way with the helper, talking over the conditions of the churches to be visited, preaching together to those whom we met by the way, singing songs as we journeyed or rested, entering into contests of one kind and another such as reciting scripture, swapping stories, walking, running, throwing stones if anything offered an especially interesting mark ; recounting world affairs, helping in homiletical ways, explaining difficult passages of scripture ; in these many ways impressing oneself upon the man or men, for because of this method often a man or two would accompany us to the next church in order to share our company, make a friendly visit to neighbors, at the same time sharing the load to be carried. This travelling together, being wearied together, and sharing all the experiences of the road, gave an intimacy and touch almost impossible to acquire in any other way.

That it was often weary work I can testify, but then it enabled me better to understand the nature of the task of the helper and colporteur. Then, also, the arrival at the destination was unaccompanied by the excitement and diversion necessarily produced where one or two horses and several men formed a large party, creating in the mind of the beholder the idea of wealth and power, which those Koreans fortunate enough to be in the party would only be too glad to substantiate with tales of their own imagining. Nor would this excitement and unwonted impression be made alone upon the unbelieving population, but upon the members of the local congregation, as well. While walking is naturally tedious to the rapid-going westerner—speed had very little value for the work, as the people being occupied, it was neither easy nor expedient to get them together until the close of the day, when their labors would be over, which in the warmer seasons of the year would be so late as to cause the missionary to wish that his labors too were over, instead of just beginning. The missionary on the other hand could read or study as he walked if he preferred that as a diversion ; or as he recuperated his lost energies while he rested under the welcome shade of a tree in the warm weather, or basked in the sun in some sheltered spot protected from the cold wind of winter. From the financial side, walking was an economical way of getting about, for in the first place there would probably be greater care exercised in the number of things taken—nothing, not of real use, being carried in the outfit ; again, the man who carried the load could readily

be instructed in the art of cooking whatever might be needed in the way of food. Then, too, the load need not be heavy by reason of the large amount of food taken for one can live largely on the country, even if he does not eat prepared Korean food, as chicken, eggs, rice, chestnuts, and persimmons could almost always be had, as well as beef, game, fish, oysters, clams, sweet potatoes, spinach, mushrooms, honey, and other things.

I do not advocate this as the method to be adopted by all. My trips were usually for only ten days or two weeks, the roads generally rough and the passes frequent, and over which one could not ride. Best of all my strength sufficed for long roads and late hours. In case of rain and delay the expense was considerably less, tho rain almost never delayed me long enough to cause the cancellation of a date. Returning home, however, every means would be availed of whether horse, donkey, or any other conveyance that made possible a more speedy return. These resources were not always at hand, however much desired, and one often had to tramp any where from ten to thirty miles, with possibly some hours ride on the train, before reaching home happy, if not refreshed.

W. E. SMITH.

A LETTER OF THANKS.

Very many on the opposite side of the world, this Christmas, have been so good to the lepers and patients at the regular hospital in Kwang Ju sending picture cards, scrap books and many other nice things as well as greetings, that I wish now to write you a letter to express not only my appreciation but that of the patients, besides telling you some thing of how we spent Christmas at the two hospitals.

The picture cards and scrap books will mean a lot to the lepers and recuperating patients. Many of the Sunday School lesson cards as well as postals will be used as prizes for the little children in the Sunday Schools, where I really think they do the most good. To know that they are to get one of these pictures is quite a stimulus to the children to attend Sunday School. Last Sabbath we organized an infants class in my school (those under four) and as I tried to corral them in one corner there was plenty of squalling and music of that sort but as soon as I gave each one a card it was a different matter. At clinic in the hospital every child gets a picture the first thing and it's remarkable what a sedative effect it has. As I go along the streets the heathen children cry out "Sargin Choosso," "Give me a picture." Some one wrote, recently, asking if these cards do any good and I certainly feel that they do.

Two hundred and fifty red bandana handkerchiefs came this year from friends over there, enough for each leper to have two, with ten left for the lepers out of the fold. You cannot realize what a treat these bright four cent pieces of cloth have meant to these people. They use

them as wrappers for their Bibles and hymn books. Some wear them about their heads or necks now, since they have two, each. I have noticed that the Japanese and Chinese as well as the Koreans use a cloth to wrap their books in, especially books that are carried. They prize books more highly than we do.

Well, for Christmas the lepers had a great day. Each leper got a package containing two handkerchiefs, three dried persimmons (which is quite a delicacy out here, five places of candy, two oranges and a bunch of picture cards. (My household had a picnic fixing one hundred and twenty of these packages, especially was it fine fun for the children.) Besides this, the lepers killed a calf and ate the whole thing for dinner. They also had Korean bread which *they* consider a rare treat but you would call it raw dough. It is rice flour dough boiled or steamed and to a Korean it's plum pudding. They also had a Christmas tree and the place decorated with lanterns and artificial flowers they had themselves made for the occasion. Mrs. Wilson remarked that morning, "These are the cleanest lot of Koreans I have seen in any church in Korea" and their clothes really did shine. It was a remarkable contrast to see their clean faces and clothes, smiling countenances, and all so happy and ready to smile at almost anything remarkable. At the dispensary was a bunch of those outside of the home, all in rags, dirty, sores showing, with a hungry, cold, distressed expression and every thing else that goes to make up a miserable wretch. To see these two pictures would make any one happy for having had a part in this work. The lepers say this home is like heaven to them and we can well understand they mean it, too. Under the present treatment practically all our lepers have improved, some remarkably and 100 of the 120 were out in the yard in clean dresses and in line to receive us on our return from furlo so don't picture them as a lot with dirty sores, lying on beds of pain. Our lepers are wonderful Bible students; they are orderly, kind to each other and I rarely ever hear of a fight or fuss among them and with thirty-three leper men in one home together without quarreling, shows well the influence of Christianity on them.

At the Ellen Lavine Graham Hospital we had a nice Christmas, also. We had a tree and each patient and helper got a present and they had a food feast. The boys on the staff made some music with a cornet and two drums which pleased the patients very much. That evening they had the hospital covered with about 200 lanterns which made the illumination very pretty. This Christmas celebration is a new thing for Korea and we can easily see the blessings which come with it.

Yesterday there was brought in a baby girl with a tumor on its neck and shoulder the size of its own head, a growth of four months. It was a horrible thing. I have seen a lot of bad ones but this is the most horrible I've seen. As is so often the case, they waited until too late before bringing the patient. They were heathens, and as the little one is a girl it was neglected.

Our little boy Bobbie has been quite sick for three weeks but seems

much better now. Our little ones have had a fine Christmas and friends have been so good to remember them with many nice things.

I wish for you a good and successful 1916, the best year, yet.

With the very best regards,

Yours most truly,

R. M. WILSON.

SEEING KOREA.

There are just two ways to see Korea and things Korean. One is the hurry-up method; with all possible speed to rush the job through regardless of the outcome. It is the "lick and a promise" proposition. Assuredly it is the more comfortable, less inconvenient way and seems to be absolutely satisfactory to the stranger. This way consists simply in passing through the country on a finely equipped train with all modern comforts and greatest show possible. The sights are interesting as well as monotonous and when tired of viewing things from the car windows the traveller is at liberty, for a few minutes, to ramble up and down the platform at the larger stations. He may be fortunate enough to meet a fellow passenger who has spent a few years in Korea and is willing to tell a few interesting things about the country and point out certain particular places that would otherwise be missed. A few days are spent in Seoul, the capital, less time in Pyengyang and possible brief visits are made to one or two other cities, then on for home, unless some other country is selected for further peripatetic observance. In this way Korea will be seen, perhaps a trifle better than looking it up on the map and reading some look descriptive of it.

The other way to see Korea and to see it really, consists in doing everything, as stated above, except the rush part and besides, travelling into the interior with some lone itinerator; spending a few weeks out in the country far from the great cities and sleeping in the native houses. You must do this if you wish to see exactly how things are. Smell the Korean ordure that would rack your brain to guess their origin until you become immune. Observe the natives at work and at leisure, at meal time and at night. Be awakened early in the morning to find your room permeated by a mysterious smell, that of burning brushwood and opening your eyes see several steady little columns of smoke rolling up through the floor giving off a delightful fragrance that calls for fresh air and that too at once. This simply means that the master of the house or your cook is trying to make you comfortable by building a fire under your room floor to warm you up. Step outside and see a native stooping over a wash dish, washing his face and making a noise with his mouth by blowing as he hurls the water against his face. The splashing sound you hear reminds you of your boyhood days while trying to land a fighting fish. Have no fear, the dirt will doubtless be blown away if it is not washed away. Watch this man scrub his teeth using two fingers well loaded with salt. He scrubs first with one hand

and then with the other. Hear a friendly quarrel between two men or two boys, or between man and wife. After this ear-splitting contention notice the real morning calm that settles down upon the village when everyone is quiet and at peace once more. Listen as someone calls the dog or the chickens up to eat or calls some member of the household down, for daring to double-cross his majesty's fancy. Observe men plowing with a pair of oxen hitched to a one handle plow and study the men at lunch by the roadside, after working in the fields.

You must not miss seeing a man eat Kook-soo or Korean vermicelli. He starts with a large bowl filled with cooked vermicelli, bends his head down near to the bowl, puts in his spoon, scoops up a mass of it when the almost endless procession of vermicelli rapidly disappears by jerks as the operator is able to take a new breath and suck up and swallow more of the stringy mess. It may be that the inventor of the vacuum cleaner got some of his ideas while travelling in Korea. At any rate the suction power is well illustrated in the eating of Kook-sop. You should hear some bereaved family mourning the loss of one of their number just passed away and see them on the way to the burial ground. Meet some poor old man or woman who has walked five miles or more that morning to attend church. Attend a good live country church service miles from any railroad and see how the Holy Spirit works far away from things cosmopolitan.

While travelling in the country many queer and interesting things are observed and experienced even after one thinks he is familiar with Korean life and country travelling. While walking along one day not long ago I met a man carrying a live spotted adder. He said he was taking the snake home to eat, as it would give him much strength. Snakes are eaten by the sick at certain times. They are a sure cure after everything else has been tried and failed. It was during this trip that I found one man who was on a diet of ten hard boiled eggs for breakfast to cure dysentery. Dogs come in for their place as a palatable dish. One day I saw a man carrying a load of skinned dogs on his back and peddling them from house to house, thus giving the people a chance for a fresh dog steak or soup bone as suited their tastes.

The Christians must be seen as well as the heathen if we are to know the Koreans of to-day. It is a fact that often the Christian's face shows his change to a better life by a certain brightness that is not seen in the heathen countenance. To see the Korean Christian aright you must study him out in the country as well as in the city.

Last month I visited a village near Yunan where a group had been established for years. It was in a very weak condition when I first saw it and it remained so until the past few months. The leader of this group was gripped by the power of the Holy Spirit during the summer and the man prayed earnestly day after day for the church and his prayers were answered. New believers were brought in and new life took hold of the people in that group. The church edifice was rebuilt and instead of fifteen persons attending services, now over 50 are attending. During the summer a drought had that section of the country in its grasp and

there was no rain for a long period so that the crops began to dry up. During this dry spell a heavy rain came upon this village and nearby fields while all the surrounding country remained dry. The unbelievers said the rain came because of the Christians at that place while the Christians said God had given them a special blessing in sending the rain. The crops at this place are very good this year and the people are happy for both their spiritual and material blessings.

Misfortune sometimes overtakes the traveller in the country; *e.g.*, he may be caught in the rain; his horse may fall down with his rider; or some deep streams must be forded with no one near to help, etc. One day while my load of provisions, clothes, etc., was being carried on ox-back, the load went into a large irrigating ditch which was over waist deep. My food box and bedding came out very wet and everything had to be spread out to dry, which reminded me of a market on a small scale. All my sugar, salt, bread and other things that the water could reach, were spoiled and had to be thrown away. I was fortunate to be on my way home and had only one more night out. I arose early next morning, had breakfast from the remains of my food at 3:30 a.m. and started out at 4:00 a.m. for home, which I reached after a six hours walk going thirty miles by 10 o'clock in the morning. I had the pleasure of seeing the sun rise after walking ten miles. The itinerator does not always arise at 3:00 a.m. but he must be ready for all emergencies. Last spring, while travelling with Mr. Morris, the District Supt., we reached one place at 11:00 o'clock at night, had supper at 11:30 and started Quarterly Conference at midnight. Next morning we were up early and on our way before most people sat down to breakfast.

By travelling in the country one can really become acquainted with the Korean's daily life and in doing so the traveller will have experienced some hardships which will cause him to sympathise more with these people who are so handicapped when compared with modern ways of living.

NATHANIEL D. CHEW,
Northern M. E. Mission

THINGS KOREAN.

KOREAN KEWPEES.

One of the most helpless of creatures is a missionary newly arrived in his Chosen field of labor; not a word of the language does he understand, the customs of the natives are all strange, varied emotions fill his soul. Among the first of the Koreans he is introduced to is the "language teacher," a well in which there may be waters of wisdom but it certainly needs lots of pumping to bring anything to the surface!

Some five years ago there arrived in the Town of Brilliance (such is the translation of the Chinese characters for Kwangju) a band of new missionaries, large of heart and on the look out for opportunities. For

six days a week they faithfully recited after Mr. Language Teacher

“ Ka Kya, Kor Kyor, Ko Kyo,
Ku Kyu, Kew, Ki, Ka ”

studied a hymn and memorized John 3 : 16. On Sundays they loafed? Oh, no, each one taking his teacher with him started off to heathen villages, collected the children, sang their hymn and had Mr. Teacher tell the children about Jesus. What a good time those children had mimicing the foreigner after he was gone! The children were so like and yet so different from the youngsters in America, snapping eyes, uncombed hair and so many unclad bodies that our missionaries called them “ Kewpees ”; though surely this partakes of slander for all the American Kewpees I have seen are as clean as you could wish!

These missionaries are now scattered to various Stations in that South Western Province and having acquired the language are putting into effective operation “ Extension Sunday Schools ” for heathen children, which is but a development of their first effort.

The second Sunday of 1916 found me climbing over a hill in company with Mr. and Mrs. Swinehart to visit one of these Extension Sunday Schools. There were thirty-six children present.

As I sat way off in a corner I was delighted with the group of about twenty little tots each one struggling to get nearer to Mrs. Swinehart. To say the least not one of them had used soap that morning. And such a clatter of little tongues in response to her many questions.

While the lesson was in progress there was quite a rustle of excitement when in came a young man carrying as much dignity as ten summers could manage. My, but that cloth cape of his—old and tattered though it was—was the envy of all the Kewpees, I have to admit it was quite sporty for it was tied at the neck with white cord; half way down it had a black button and further down a white one. The excitement subsided soon after the little dude took his seat on the floor.

Mrs. Swinehart is evidently enjoying herself as she makes the children recite after her and asks questions of them. The lesson is the story of the baptism and temptation of Jesus and in part was as follows:—

“ Have you ever seen baptism administered? ”

“ Yes ” answer some of the children and “ No ” say others.

“ Where? ”

“ In the Church, ” is the reply.

But most of the children not having seen a baptism, up go Mrs. Swineharts' hands as she asks:—

“ What do you do with hands when they are dirty? ”

“ Wash them, ” comes in chorus.

“ Sin soils our hearts, can our hearts be cleansed? ”

The thoughtful expressions on their faces show that the children understand, but they don't know what to answer. After a moment of silence she explains it is only through repentance that a clean heart can be obtained. As the story progresses the question is asked

“ What is a wilderness? ”

"An empty place," say several.

"And there Jesus was tempted by whom?"

"John the Baptist," answers one with full assurance.

"By some one who tells lies" corrects one of the Kewpees.

"Have you ever been tempted?"

"No," but noticing the expression on teacher's face the child makes another try and says

"Yes."

"Of whom?"

"The liar," replies he.

"A lie comes from a bad thought," says Mrs. Swinehart, "and where so bad thoughts come from?"

No replies—

"Father?" "Mother?"

"No," they all say.

"Is it from the Devil?"

And then comes the question "who is it that tempts to sin?"

"The devil," say all.

"Now what words did the devil say to Jesus?"

"Told him to make bread!" declare several voices.

"Why?"

"So as to make him live?"

"And what must our souls eat to live?"

"The New Testament," answers are.

"Is the New Testament an American book?"

"Yes," assert several.

"No, it is God's word."

And now the Korean helper goes over the lesson and asks questions with regard to what has been taught and teaches the Golden text.

In the afternoon these children are all marched over to the Church in the center of the city where they behave much more quietly than is the case in some Mission Stations.

While Mrs. Swinehart was at work in this Sunday School her husband was off at another one about a mile further on. They have circled the city with a chain of ten Sunday Schools, none of which is more than three miles away from the central Church.

That this effort is abundantly worth while is proved by the fact that in the five years since the effort was first made, as a direct result of this work one Church has been organized, and two groups have been established.

We are reminded that the Roman Catholics say "let us teach the child for its first ten years and we do not care who has him afterwards." Mr. and Mrs. Swinehart believe in getting hold of the child during its first ten years, but they do not stop there. Having begun a Sunday School they also start two little meetings in the same place, one for men and the other for women, to which the parents and others come because of the interest shown in the children. Thus in ever widening circle is their influence being spread.

C. T. COLLYER, M. E. South.

A CONVERTED ARCHERY PAVILION.

Our little group of workers entered the park, just inside the levee, as Koisan. A group of half drunken men and women were dancing on the grass. Only a woman of worst character would so expose herself in Korea. The other workers thought this too hopeless a proposition but the missionary walked into their midst and gave each a leaflet and a word about seeking salvation from sin. The results are with God.

Further on we came to the archery pavilion, where we found a group of the proudest gentry of Koisan practicing with their bows. They hardly halted long enough to receive a leaflet apiece, haughty old Councilor Kim growled an objection at being interrupted, and we passed on.

During the Insurrection which soon followed, Koisan was held first by the insurgents, then by the Japanese and a number of civilians lost their lives by mistaken or stray shots when the city was taken. The pride of Koisan's gentry was brought low.

For three or four years a humble band of Christians had met in the poorest part of the town. Now war had taught old Councilor Kim and several of his friends the insufficiency of their Confucianism and they condescended to meet in the little drug room with the humble venders and laborers.

But the drug room soon became too small and there stood the pavilion empty and useless, for archery had lost its charms in Koisan. Councilor Kim circulated a paper among the builders of the pavilion and obtained it outright for the church. Panels, doors and windows closed in the sides, a stove was installed and Koisan had a pretty, tile roofed church.

The wine that used to be drunk there meant communion with Satan. The fruit of the vine drunk there now, means communion with the Son of God.

F. S. MILLER,
Presbyterian, North.

FOLK LORE ; FIERCER THAN A TIGER.

A NURSERY TALE.

One night a tiger entered a quiet little hamlet in search of prey. Finding where a heifer was tied, he crept into the stable to wait until the household was asleep before carrying off his supper. As chance would have it, a thief also entered the stable for the same purpose, and crouched in the corner opposite the one occupied by the tiger.

As they were waiting, a baby began to cry and refused to be quieted by its mother's singing. At last the woman exclaimed,—

"There's a tiger near; do not cry." The baby paid no attention even to this warning. The tiger hidden in the stable thought to himself,—

"That is a clever woman, she knows I am here. Perhaps she knows also what I intend doing. "Presently the woman said to the child,—

"Here is a *kok-kam*" (persimmon), upon which the child instantly stopped crying.

"Aha! *ko-kam, ko-kam*," the tiger thought, "What animal can that be, with whose name she quiets the child? I had supposed that the tiger was the fiercest and most dreaded of all animals. Evidently I have some thing still to learn."

Meanwhile the thief was groping about the stable intent upon tying a rope around the heifer's neck, but mistaking the two animals in the darkness he fastened his halter about the tiger's neck instead. That animal, thinking it was the terrible *ko-kam* that had him in hand, dared make no resistance. The thief leaped upon its back and rode away in the pitchey darkness wholly unaware of the nature of his mount. He reached his own village just as dawn broke and then three things happened all at once. The neighbors saw the curious sight, the tiger recognized the nature of his rider and the thief realized, for the first time, that he had been riding a tiger. He promptly leaped from the animal's back, and the latter, disgusted at having been duped, slunk away into the thicket. With great presence of mind the thief sauntered up to his astonished neighbors as if tiger riding were an every-day occurrence with him. From that day he was an object of veneration throughout the district.

Korea Review.

NOTES AND PERSONALS.

After attending the Coronation in Kyoto, visiting Tokyo and Nikko, Miss Frances L. Denman of Liberty, New York, sailed for Petaluma, Col., where she will spend the cold winter months. Since Feb. 14th, 1914, Miss Denman has been stopping in Korea with her old high-school friend Dr. Rosetta S. Hall. Her valuable assistance in the Blind and Deaf department and other important work, voluntarily rendered, are highly appreciated.

Miss R. E. Benedict of Rome, N.Y. returns to her field of labor by S.S. *Nippon Maru* in Feb., when Dr. Jno. G. Moore of Pyeng Yang will meet her in Yokohama and make her his wife.

Rev. C. D. Morris and family of Pyeng Yang, and Rev. and Mrs. W. C. Swearer of Kong Ju go to U.S.A. in furlough after the March Annual Conf. in Seoul.

A summer language class will be held at Wonsan Beach, July 10 to Aug 9. Eight classes are being provided, two for beginners in Korean, two for those in the 2nd and 3rd year studies, two for graduate students and two classes in Japanese. Able instructors have been secured. Those desiring to attend will please write to Rev. S. A. Beck, Seoul, for accommodations.

C. S. DEMING,
For the Committee.

There seems to be an impression in Mission circles that Mrs. Loeber's home is closed and that she is returning to America. Such is not the case, and she is glad to accommodate any, who wish to come, at her usual terms for board and service. When she does close the home she will put a notice to that effect in the "*Korea Mission Field*," previous to leaving.

The sad intelligence has reached us that our former fellow-worker who labored at Mokpo, W. H. Forsythe, M.D. is lying dangerously ill at his United States home 1337 South First Street Louisville, Ky. where his mother and his sister Jean are with him.

The sister writes that her brother longs to get well that he may prosecute yet further his service for his Lord and to that end is making a brave fight for his life. The odds seem greatly against him though nothing is too hard for the Lord. Gradual failure during the past five years to digest and assimilate food has reduced him to a condition of great weakness so that he is unable to read or to write.

Prayer is requested in this devoted brother's behalf. Also notes of cheer and greeting from friends in Korea will be greatly appreciated by the sufferer, for he carries us in his heart.

Let us also pray for the sister and the mother, the latter of whom has developed heart trouble so that she cannot do anything not even sit up long at a time.

The sister's letter closes thus,—“The Lord is with us and has given us many blessings in so many good friends and we praise Him for His goodness to us. Brother sends love and asks that you keep praying for him. He believes that the Lord has some work for him yet to do.”

MISSIONARY { DEBAR MEN FROM SALVATION MISTAKES { WASTE MISSIONARY FUNDS { RUIN MISSIONARY LIVES

Study "JESUS THE MISSIONARY," by Rev.
HUGH W. WHITE.

What people say of it :

"It is a classic. I bought six copies for Christmas presents, and sent a copy to our board in Canada." Miss Allen, C.I.M.

"I am anxious to get at it for a second reading. Mr. R..... of the Mission got his hands on it as soon as it arrived, and I could hardly keep him from carrying it off." Dr. William Malcolm, Surgeon, Pekin Syndicate.

"It should be read not only by all new missionaries but by all the old ones also. You have done a good work, and I trust the Master will use it very greatly to help at points where there is often need of help but where it is very difficult to give, sometimes impossible. Rev. W. F. Junkin, D.D., S.P.M.

"It is splendid." Mr. Gilbert McIntosh, Pres. Mission Press.

"The only objection I have to the book is that it was not written seven years before, when I first came to China." Rev. T. L. C. Suhr, Unit. Ev. Miss.

"I have sent a copy of your book to three young missionaries—and I am sure it will do them good." Rev. Jno. I. Armstrong, D.D. Secretary, S.P.M.

"It is very well written—you missionaries must be the Christ." Rev. Cortland Myers, D.D., Boston.

For Sale by : The Mission Book Co., or Edwd. Evans and Sons, Ltd., Shanghai, China ; The Korean Religious Tract Society, Seoul ; The Methodist Publishing House, Tokyo ; The Presbyterian Committee of Publication, Richmond, Virginia.

Price One Dollar silver, plus transportation, or in Japan and Korea price One *yen*, postage extra.

NEW BOOKS NOW READY.

The KOREAN RELIGIOUS TRACT SOCIETY begs to announce the addition of a number of important NEW PUBLICATIONS to their list, for which they are now ready to execute orders.

NEW KOREAN BOOKS.

"ROBERTS' RULES OF ORDER" 의회통용귀축 condensed and translated by Yun Chi Ho and Dr. Gale. Limp cloth... ..	.25
do. do. do. Leather limp ... ..	.65
"NOTES ON ANTHROPOLOGY" 인학 by Dr. Reynolds ... ..	.08
"THE THREE-FOLD SECRET OF THE HOLY SPIRIT" by J. H. McConkey. 삼대비결 trans. by Pres. Publication Fund ... 122 pp.	.25
"THE SACRAMENTS" 성례론 by Messrs. Lyall and Macrae. Deals with Baptism and the Lord's Supper. Pres. Publication Fund 22 pp.	.03
"NORMAL OUTLINES OF BIBLE HISTORY" by Bishop Hurst 성경략론 trans. by Dr. Follwell. Second revised edition. Two colored maps... ..	.18
"HOUSEHOLD MANAGEMENT" 가정의필요 by Kim Yi Kwan. 22 pp.	.04
"TOOLS FOR CHRISTIAN WORKERS" 교역자의연장 by Rev. S A. Beck and Yi Ik Chai. Adapted from "Suppose"; contains proof texts and many suggestions for personal workers ... ..	.02
"THOUGHTS ON PRAYER" 기도신사 by Rev. T. Barrett. Trans. by Rev. F. S. Miller. ... ..	.04

NEW JAPANESE PUBLICATIONS.

SHEET-TRACTS, 15 *sen* per hundred as follows:—

"God"; "Man"; "Sin"; "Christ"; "Salvation"; "Eternal Life"; "Christianity in Japan."	
"THE ESSENTIALS OF CHRISTIANITY" by Rev. H. Kozaki ... ..	.01
"LOYALTY AND FILIAL PIETY" by Bishop Hiraiwa ... ..	.03
"CHRISTIANITY AND BUDDHISM" by T. Tanaka, M.A.... ..	.04
"THE VICTORY OF LIFE" by F. W. Raymond ... ..	.10
"THE CHRISTIAN FAITH" by Rev. K. Takemoto ... ..	.10
"LIVING TEACHERS" by Margaret Slattery ... ..	.15
"THE HISTORIC JESUS" by David Smith, D.D. ... ..	.30
"THE MANHOOD OF THE MASTER" by H. E. Fosdick... ..	.60

KOREAN RELIGIOUS TRACT SOCIETY,

GERALD BONWICK, *General Secretary.*

CHONG-NO, SEOUL.

THE SEOUL GARAGE

Tel. Add.
„GARAGE.”

AND SALES CO.

Telph. No.
2183.

**VULCANIZING, RETREADING AND ALL KINDS OF
REPAIR WORK.**

Representing:—

Ruberoid and other products of the Standard Paint Co., N.Y.

Kahn Systems of re-inforced Concrete.

Trus. Con. Lavatories products.

Waterproofing, Dampproofing Technical Paints.

Goodrich Rubber Co.

Emil Calman, Mfrgr. Varnishes and Enamels.

We Carry in Stock 28 x 3 Safety Tread Tyres and
Tubes for Goodrich Motor Cycle.

Cars for Rent Day or Night.

W. W. TAYLOR, 60 Hasegawa Cho, SEOUL.

Insure your Houses and Goods against loss by fire!!!

THE NEW ZEALAND INSURANCE Co., Ltd.

AGENTS FOR CHOSEN.

L. RONDON & Co., Seoul.

Travel and Tours in the Far East by Rail or Steamers, and to
the principal Capitals of Europe in TWELVE DAYS by the

GREAT TRANS-SIBERIAN

Information and tickets supplied by

L. RONDON & Co., Seoul, Agents.

Are you going to any point in America across the Pacific? We
shall be pleased to give you any information and provide you with the
necessary tickets.

Agents for the

TOYO KISEN KAISHA.

L. RONDON & Co.

THE AMERICAN BIBLE SOCIETY

CARRY A FULL STOCK OF

Korean, Mixed Script, Chinese, Japanese and English Scriptures, and raised characters for the Blind. Scriptures in other languages supplied on order.

We are ready to furnish Scriptures to Missionaries for sale or can furnish money for the support of colporteurs and Bible women.

SEND FOR PRICE LIST OR BETTER

Call at the BIBLE HOUSE.

Make this your headquarters while in Seoul.

Y.M.C.A. BUILDING,
Chong No.

Telegraphic Address:
"BIBLES" SEOUL.

▲ K. KONDO & Co., ▲
COAL MERCHANTS,
SEOUL.

Special Agents for South Manchurian Railway Co.
(Coal Sales Dept.)

Forwarding Agents for Goods by Land and Sea.
Mining Supplies a Speciality.

Special Terms to Missionaries.

Telephone No. 835.

1-chome, Gishudori, SEOUL.

(OPPOSITE STANDARD OIL Co.)

C. H. TOM,
LADIES' & GENTLEMEN'S 
TAILOR & GENERAL OUTFITTER.

Just removed to larger
NEW PREMISES
next to Chosen Hotel.

A great variety of Cloth
in Stock to be
sold by the yard.

2 Chome, Hasegawa Cho,

Telephone No. 971.

SEOUL.

Mrs. Y. NAKAMURA, D.D.S.

Graduate of Penn. Dental College.

Dental Work of Every Description.

OFFICE HOURS: 9 A.M. to 4 P.M.

Hon Machi, Sanchome,

SEOUL, KOREA.

CHARGES MODERATE.

MEIDI-YA CO.

SEOUL BRANCH:

HONMACHI 2 CHOME, SEOUL.

(CHIN KŌKAI.)

GROCERS & GENERAL MERCHANTS

TELEPHONE

Nos. 212 and 1722.

Transfer Account (Furikae Chokin)

Keijo No. 44.

Orders from the interior will be attended to promptly, special attention being paid to packing and safe delivery.

THE DAI-ICHI GINKO, LTD

(FORMERLY THE FIRST NATIONAL BANK OF JAPAN.)

ESTABLISHED 1873.

CAPITAL, Subscribed	Yen 21,500,000
„ Paid Up	„ 13,437,500
RESERVE FUND	„ 9,350,000
DEPOSITS	„ 93,000,000

HEAD OFFICE: TOKYO.

SEOUL BRANCH: HONMACHI 2-CHOME.

Tel. Nos. 11, 611 & 2317.

THE BANK OF CHOSEN.

(FORMERLY THE BANK OF KOREA)

Capital Paid up Yen 10,000,000

GOVERNOR.

K. SHODA, Esq.

DIRECTORS.

R. MIZUKOSHI, Esq., T. MISHIMA, Esq., Y. KIMURA, Esq.

HEAD OFFICE, SEOUL.

TELEPHONE Nos. 331, 332, 1260, 1261, 1613.

BRANCHES:

KOREAN BRANCHES

Chemulpo, Pyongyang, Wonsan, Taiku, Fusan, Chinnampo
Kunsan, Mokpo, Masan, Shinwiju, Hoilyong, Ranam.

MANCHURIAN BRANCHES

Antung, Mukden, Dairen, Chang-chun.

HOME BRANCHES

Tokyo, Osaka.

*Every description of general banking and exchange business
transacted.*

The Indispensable Ally of Missionary Societies

IS

THE BRITISH AND FOREIGN BIBLE SOCIETY,

It provides the Scriptures in every great tongue of mankind, besides several hundred lesser languages and dialects of the world.

Its organized channels of circulation ramify far and wide. It has experienced agents in fifty different States, and maintains depots in nearly a hundred of the chief cities of the earth.

Its KOREA AGENCY provides Scriptures in all the languages spoken in the Empire and its staff of 200 Bible-men and women circulated 743,809 volumes of the Holy Scriptures during 1915.

It relies upon lovers of the Bible for that support which it urgently needs

Gifts for the Society's work may be sent to the Agent in Seoul, Mr. Hugh Miller, or to the Secretaries,

146 Queen Victoria Street,
LONDON.